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own point of view, it is inevitable that his authority as a leader of sociological thought should be exploited by less balanced exponents of emotional and ill-digested social philosophies.

U. G. WEATHERLY

THE UNIVERSITY OF INDIANA
BLOOMINGTON, IND.

Beyond War. A Chapter in the Natural History of Man. By
VERNON LYMAN KELLOGG, Professor in Stanford University.
New York: Henry Holt & Co., 1912. Pp. 172. \$1.00.

Professor Kellogg has in this little book performed a service which he was encouraged to undertake by the president of the university, David Starr Jordan, the author of *The Blood of the Nation* and *The Human Harvest*—the two books which heretofore have constituted almost the only studies of the biological effect of war. To the pacifist the book should prove thoroughly satisfactory; in those whose sociological interest lies in other fields, the regret cannot but arise that the author confined himself within so strict a limit. Probably nowhere else in so brief and non-technical a form can a survey of biological evolution be found. Professor Kellogg applies this excellent review of a difficult branch of science only to the extinction of war, but he who is interested in eugenics or any branch whatever of “social altruism” will find no difficulty in using the material for his own purposes.

The author succinctly describes the natural history of man, in whom he finds a growing altruism due in this age somewhat to his gregarious specialization. He says (p. 166):

Man should help men—wisely. Charity should be reasoned. Men should take a special care of all useful individuals, of all clean-blooded, clear-minded, strong-bodied, disease-resistant, long-living individuals. From them should the race find its chief renewal, for through them, and through them alone can the race actually advance; advance in terms of evolutionary time and evolutionary progress. This is the biological basis of rational eugenics. This is the biological basis of rational socialism, internationalism, pan-humanism, or whatever we may call the encouragement of and movement toward men’s general kindliness, helpfulness, and fraternation toward all other men. And this is the biological reason why the opposite of all these things is subversive of human evolutionary progress.

It is obvious that a study whose conclusion can be as broad as these quotations indicate should contain many suggestions for social workers other than those to whom it is specifically addressed, the pacifists. As an argument that war is an anachronism doomed to extinction, the book

is conclusive. Throughout, the author has taken pains to show what part the warlike instinct has played in the past, and then shows that at present resort to arms is already an evolutionary vestige.

The author, considering that he is a scientific man, has a very good popular style. He is perhaps more fond of technical terms and casual references than he should be. Biologists entirely unknown to the general reader, to whom the book is directed, are casually mentioned by the score and by their last names only. Such a book is designed to excite the readers' interest and it is regrettable that either footnotes or a bibliographic note was not added to the volume.

DENYS P. MYERS

WORLD PEACE FOUNDATION
BOSTON, MASS.

A New Conscience and an Ancient Evil. By JANE ADDAMS, Hull House, Chicago, Ill. Macmillan, 1912. Pp. 219.

The characteristic quality of this small volume is its truthfulness enlivened by hope and illumined by knowledge. It is utterly free from the morbid taint which lessens the value of much recent writing on the subject. The book grows out of the author's first-hand contact with neighbors whose daughters are, by their poverty, peculiarly exposed to the ravages of this ancient evil. Miss Addams' personal acquaintance of more than twenty years with a congested neighborhood is supplemented by active work in the Juvenile Protective Association, an organization unique in all the world in its scope and its efficient protection of the youth of the city which is its field of activity.

The author's thesis is that there "are many indications of a new conscience, which in various directions is slowly gathering strength and which we may soberly hope will at last array itself against this incredible social wrong, ancient though it may be."

The argument is suggested by the six chapter heads as follows: A new conscience in regard to an ancient evil (1) as inferred from analogy; (2) as indicated by recent legal enactments; (3) as indicated by the amelioration of economic conditions; (4) as indicated by the moral education and legal protection of children; (5) as indicated by philanthropic rescue and prevention, and finally (6) as indicated by social control.

The volume contains no bibliography, no analysis of the existing literature of the subject, no statistics. It makes no attempt to deal with the quantitative aspects of the evil. It is wholly human and interpretative and, like all the author's work, it is an appeal to the social